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and I note with pleasure a recent book called "Second Year Latin", which in spite of its being cumbrous in size as well as over-edited, is an improvement in the right direction. A still better book for the purpose is "Easy Latin for Sight Reading", and easiest and best of all for the beginning stage is "Fabulae Faciles". Some but not all of the admirable features of Ritchie's "Fabulae Faciles" have been used in D'ooge's "Easy Latin for Sight Reading". Again, mere acquisition in Latin-power, even if sight-reading does fail to secure this in adequate measure, is not the "be-all" and "end-all" of such work. It can be claimed that it is an excellent test of the Latin-power already attained by the pupil, and as such may serve a very useful purpose as an eye-opener to the teacher as well as to the pupil. Again, spiritedness of recitation and alertness of the mental faculties can be called out in an occasional sight-reading exercise, perhaps more than in any other form of recitation. The benefit of variety in the work secured by this form of exercise is of course not to be lost sight of. Things go by fashions and fads in these matters as well as in ladies' bonnets. Educational fashions change completely about every generation. Sight-reading has been the fashion for about twenty years, with greater or less intensity, and perhaps from sheer *ennui* a reversion to original types is now setting in. Personally I do not feel like giving up sight-reading in the secondary school, though I should certainly strive for easier Latin, and might want to emphasize it most in the fourth year of the course.

For purposes of sight-reading Caesar is admirable. Nepos is harder but good. Ovid is of doubtful value and difficult. Livy could be made to yield much more good sight-reading material in the final year, and would serve the additional purpose of preparing for the usual Freshman Latin.

As to Professor Morris's second point mentioned above,—the objection to uniformity in courses of study or in college entrance-requirements,—I confess I cannot see how uniformity can stand in the way of the individuality of the teacher, for individuality is certainly far more a matter of personality, method, spirit, than of the particular Latin taught. Especially is this true in the secondary field. This does not mean that I regard uniformity as absolutely necessary. Flexibility, rather than uniformity, is the goal to strive after, and the liberal substitutions in meeting Latin requirements already allowed by the colleges and universities

would aid in this direction. I have always thought that the secondary schools exaggerated the difficulties arising from lack of uniformity in the college entrance-requirements. The objections have savored very perceptibly of commercialism and have come mainly from the private schools.

I hope you will pardon the amount of space I have taken in paving the way to the enclosed scheme. I did not wish what I submitted to be regarded as in any sense a cast iron arrangement. It would, indeed, be futile to attempt to reduce all schools, teachers, or courses to a common denominator. X Y Z

Note on Vergil, Aeneid I 223

The common interpretation of the words *Et iam finis erat*, 'And now there was an end to their mourning,' is not altogether satisfactory, since there is no noun in the immediate context to express the idea of mourning, and more than that the idea is too trivial to be placed in so close connection with the movements of the gods. In view of the beginning of Aeneas's address to his companions (l 198 f): 'My friends—hitherto as you know we have not been unacquainted with misfortune (*malorum*)—you who have already suffered worse evils, some god will put an end to these also' (*dabit, deus his [sc malis] quoque finem*), it seems probable, not to say certain, that *malorum* is the word to be supplied with *finis*. The description of the feast ended, the poet resumes his narrative: 'And now at length their troubles *did* have an end, when Jupiter' etc. If further confirmatory evidence is desired, one has only to turn to the question of Venus (l 241): *Quem das finem, rex magne, laborum*. JOHN W RICE

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An article entitled "Translation and Translations" by Dr E B Lease will appear in the next issue of THE LEAFLET.

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